

UNITY

Freedom, Fellowship and Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

Chicago, March 15, 1894.

Number 3.

Contents

EDITORIAL.	PAGE.
Notes.....	25
Theosophy.....	25
CONTRIBUTED AND SELECTED.	
In Shadow (verse), by H.; For Broader Hymns (verse), by ALBERT S.; Day-Dreams, by EDWIN LEE; How to Preach to Those Who are not Christians, by G. A. T.....	26
Parting (verse), by ELINOR HENDERSHOT; The Parents' Association of America; Catholic Belief, by D. M. D.....	27
CHURCH-DOOR PULPIT.	
Making the Most of Life, by EMIL G. HIRSCH.....	27
Sermon Extracts	29
THE HOME.	
Helps to High Living (Mrs. Humphrey Ward); A Swiss School Excursion over the Gemmi Pass, by LOUISE NYDEGGER.....	30
NOTES FROM THE FIELD	32
THE SUNDAY SCHOOL.....	34
THE STUDY TABLE.....	35

Editorial

*Give all to love;
Obey thy heart;
Friends, kindred, days,
Estate, good fame,
Plans, credit, and the muse:
Nothing refuse.
'Tis not for the mean,
It requireth courage stout,
Souls above doubt,
Valor unbending:
Such 'twill reward.
They shall return
More than they were,
And ever ascending.*

EMERSON.

HOUSE-CLEANING time is upon us. With the renovation of the home let there be also a renovation of the church. Sweep out the theological cobwebs, wipe off the dust of tradition, and get ready for seeding time.

THE admirable series of books entitled "The Story of the Nations" goes steadily on. "The last two issues are "The Christian Recovery of Spain" by Henry Edward Watts, and "Japan" by David Murray. The latter was late adviser of the Japanese minister of education. We commend both books to the library of ministers.

It is commendable, this attempt of the denominations to escape into the open inclusiveness of Christianity; but in this escape they must eventually learn that Christianity itself is but a pulsing part of a greater whole, a passing manifestation of strength on its way to its permanent place in the

corporate life of man. Christianity itself is a sect, a section in the world's religion. What we want is not a section but the whole. All thought and all love that ever have been in this world or any other world are a part of the wealth of the world and belong to the poorest child in the world.

THE *Atlantic Monthly* for February contains another Lincoln article, in the form of Recollections of Stanton under his administration. What deathless interests there are centered in a hero. He makes the age in which he lives heroic. But the age also breeds heroes. In full times great things must be done.

THE *Review of Reviews* for February, in its notice of the "Chorus of Faith," speaks of universal religion as "not annulling, but combining the excellencies of existing religion." This is the "Synthesis of Religion" for which the evangelistic Hirai plead at the Parliament, and he spoke as a Buddhist and not a Christian.

THE Spring elections are upon us and the perplexities of local politics distract the conscience. One thing is sure: In most cities the only place a vote counts for much is at the election before election. The destiny of most municipalities are decided at their primaries. Unless one succeeds in doing his duty there, his political duty for the season is liable to go undone.

OUR good friend, Jasper Douthit, of Shelbyville, Ill., cannot help it. He is so made that he must be in the fight. He is fore-ordained for the advance guard. He is in the field again with his *Simple Truth*, a valiant little monthly, holding up the banner of radical and consistent temperance and all attendant messages. What a light-bearer such a little sheet can be, can only be known by those who study its influence closely. We send greeting to our brother and wish there were more people made like him.

AFTER weary weeks, stretching into nearly four months, at a direct cost of upwards of \$17,000, Daniel Coughlin's trial has come to an end, and the jury has said he is not guilty of the cruel murder of Dr. Cronin and that he may go free. Probably a more just statement of the verdict would be: "The man is more or less guilty; but in view of much suffering already, several years' confinement in State Prison, and his pleading wife and children, we had better not hang him." And it is as well. The awful murder has unquestionably brought its terrible penalties upon the perpetrators, albeit their

names are not written in the records of the police courts.

Theosophy.

We have already alluded in these columns to the proceedings of the Theosophical Congress which were so promptly published. We meant to follow that notice with an additional word, and take this occasion to speak in commendation of this movement in so far as it has been able to break the fetters of conventional creeds, lift the low clouds of selfishness that beset our greedy lives, and let in the light of a universal love that puts a sanctity into every deed and a reality into every smile, aye, into every groan too. I rejoice in the work of this society in so far as it can bring into conscious fellowship representatives of the oldest East and the newest West. If, as Prof. Chakravarti said, "the East contains spiritual treasures locked in boxes grown rusty with age, and the West with new energy and youthful vigor succeeds in breaking the locks and opening these boxes and rescuing the treasures," we rejoice. In so far as this society can bring to the soul a sense of the divine immanence, the God within, the besetting presence that is the universal providence, the celestial beauty, the beseeching love, the mother heart of nature, the father hand guiding the generations of men through the divine vicissitudes that ultimately make for freedom, fellowship and character, which we call history,—we glory in its work, and we too would be theosophists.

But it is the danger of all enthusiasms that they identify certain universal truths with their own terminology, and thus make special claim to common property.

Whereas the larger truth is: that all these names, and what is better, all these people and many more, hold in common the great fundamental postulates of reason and experience. Any society violates reason whenever it arrogantly claims that as its own which belongs to everybody. The truth is, there are to-day but two great schools of religious thought. It is possible to divide the faith of mankind into two great classes, and it is dangerous work to undertake to subdivide these. These two systems of thought may be defined as natural religion and supernatural religion; one based on law, the other on miracle; one revealing itself in the universal experiences of men, the other breaking through this universal experience to disprove it, coming with its claim of the abnormal. One religion finds its foundation in evolution, the highest theism and noblest

universality connected by traceable links to the ghost-fearing savage who trembles when he is without his lucky stone and chatters to the idol that he has bought and which he may again sell. The other religion finds its foundation in revelation, a revelation with a date and locality, a message injected from without or from above into the human life by the giver of that life in defiance to ordinary experiences, contrary to the law of cause and effect. Under these two heads may be classified the so-called religious systems of the world, and it would be hard to make a third class. And any attempt to monopolize all the power and reality in either one of these two great groups under some of the subordinate terms in the group, or to associate permanently the universal principle with special attachments or local interpretations of these principles, partakes of the bigotry that leads to narrowness, clannish arrogance and sectarianism. He who holds these great faiths of the intelligent,—a belief in an ordered universe, a trust in universal law, a joy in the beautiful, a love for all mankind, and a sense of companionship with stone and flower, with bird and beast and star,—is both theosophist and agnostic, Unitarian and Spiritualist, a Scientist both with and without a Christian qualifier; but he is more than either of these; he belongs to these by virtue of what they hold in common and not what they hold in difference. He agrees with them in their universalities and may differ from them in their negations and their differentiation.

We shrink from discussion with our theosophical, Christian Science and Spiritualist friends because they soon come to the point where they lord it over us with the claim of special revelation. They know what we do not know and that ends it. What can one say in the face of this claim of special revelators from over the Himalayas? We who have not yet arranged to our own satisfaction the few precious experiences, ominous forebodings and inspiring hints that have been accumulated in the store-houses of our own memory, the plain, every-day marvels of the street and the study, the revealments of the fireside and the closet, are asked to accept and herald forth the profundities of the Mahatmas who have been allowed to lay aside the blinding mantle of flesh, to walk forth, or soar forth as they choose, throughout the realms of space and history, and see for themselves how it is. We decline not because we deny the claim of these Indian sleep-walkers or ghost-makers, but because we have not been there. We have not got so far in our lesson. We do not think it is economic to begin algebra before we have mastered the multiplication table.

We prefer, for ourselves, to work religion from the near end; and, honestly, we had rather take our revelations from Chicago than from Allahabad, or, as Robert Browning puts it,—

"It is not for man to seek

The end ere the beginning:

Master the heavens before you study earth,

Make you familiar with the meteor's birth

Ere you descend to scrutinize the rose.

I say, oerstep no least one of the rows
That lead man from the bottom where he plants
Foot first of all, to life's last ladder-top.

* * * *

Learn earth first ere presume

To teach heaven's legislation. Law must be

Active in earth or nowhere, earth you see—

Or there be none at all, Will, Power and Love.

Contributed and Selected

In Shadow.

BY H.

I see the visible hand, I feel the touch
Invisible that rules the worlds. I hear
The audible voice, the voice inaudible,
Of God. I think the thought, unrecognized,
And recognize the thought of Deity.
I see and hear and feel the living God.
He, she, it, they, the one, the multiple,
Though known, are still unknown, the knowable
Are still unknowable.

Still spreads the net

Invisible, mysterious, of life
And death; and still the veil hangs shado'y, dark,
Hiding the bound'ry between death and birth,
A land in darkness and from which no late
Returning traveller tells the tale or makes
Report more definite than "goo" of babes.
This much I know and every one may trust,
The plan is perfect, the net sure, the veil
And mystery most beneficent.

"Be just

And fear not"; only one divine command,
Imperative, must be obeyed, "Live, live eternally."

For Broader Hymns.

BY ALBERT S.

How narrow the thoughts we are singing
To melodies ever so broad;
What quarter-truths still are set ringing
Unworthy of man as of God!

Are we fettered still by the reason
That grandfather sang them just so?
Does conscience not brand it as treason
To smother the whole-truths we know?

For checked is the song's growing beauty
Where fact is kept second to plan;
Truth's fullness should first be our duty
When hymning the Godward in man.

Then give us the lines for our singing
Abreast or ahead of the time:
The tunes that can set the world ringing
Are worthy of thought most sublime.

Day-Dreams.

BY EDWIN LEE.

I.

One beautiful summer morning a little
boy ran out doors with a shout of gladness
on his lips and the spirit of Infinite Love
burning at his heart.

The glorious sun shone through the golden
locks clustering around his forehead, mak-
ing a halo such as that with which painters
illuminate their conception of the Christ-
child, when making the Bible of art.

Running amid the grass and bushes,
he came at length to a little violet down
among the green blades.

The child stooped down and looked into
the very heart of the little violet.

"I love you," burst from the baby lips.
"I love you," silently replied the flower; but
mother Nature spoke through it and she
was prompted by Nature's God.

II.

The little boy ran into the house again
and stood at his mother's knee.

"I love you," said the boy, and through
the eyes of the other the God-begotten
mother-love gleamed brightly.

III.

Under a spreading tree a man and woman
stood. He in manhood's strength, she in
the subtle power of womanhood.

"I love you," said the man; and the

woman's eyes flashed back the answer her
lips could not frame. And God was there
also.

IV.

In a darkened room a manly form lay
prostrate.

Life approached its maturity.

A smile broke over the face, the brows
contracted a moment, and then the soul
bursting its prison bars rose to the spiritual
mountain heights.

And the fragrance of violets and the sense
of the mother-love and of that OTHER love
were there, but all blended into a glorious
whole.

The soul spoke its love and Love answered
back.

The *silent* music of heaven began and
Love was master at the Feast Marvellous.

How to Preach to Those Who Are Not Christians.

BY G. A. T.

In a pleasant little book by Miss A. M. Bacon, entitled "Japanese Interiors," I found a quotation from an address given by Rev. Arthur May Knapp, recently our American Unitarian missionary to Japan, in which he expressed to his Japanese audience his desire that his mission should be received as a friendly embassy for the purpose of bringing to a people, already possessed of many just and elevated moral and religious ideas, some of our Western conceptions of religious truth; so that, if perchance our thoughts were found by them to touch a spiritual cord which had not before been moved, we could feel that our mission had borne good fruit.

Mr. Knapp said: "I have no sympathy with those who are seeking to engraft bodily upon your national life a new religion. As Japanese you have a religious past of which you need not be ashamed, if we are to judge of it by its fruits. In your refined sense of honor, in the thoughtfulness and kindness which you show to each other, in your care for the rights of the poor, and above all in your sentiment and practice of filial reverence, you furnish a type of morality in many respects far superior to that of the Western world. And if in building up such a religion the liberal religious sentiment of America can aid you, you can rely upon its earnest and brotherly help. For this is the message I am commissioned to bring to you: the message not of conversion but of affiliation."

Upon these words Miss Bacon comments: "I wonder how much of a church the apostles would have founded, if, instead of preaching against the prejudices and preferences of their audiences, they had gone about saying, 'We don't want you to change your religion, to give up your old customs, to follow Christ. But we would like you to listen to what we have to say, and then choose from your stock of ideas those that are best suited to your national prejudices?' I am afraid the Greeks would have been even less moved than they were, if Paul had preached to them that way on Mars hill."

I wonder if the lady who thus mildly disapproves of Mr. Knapp's appeal would have liked it better if he had adopted this style, which is not wholly unknown in the annals of preaching to the heathen?

"My worthy friends, you are the possessors of some lofty principles which we cannot help admiring. Your lives are often blameless in ways at which so called Christians might well be abashed in comparing their own standards of conduct. You are often very devout and in many other respects of morals and piety we might becomingly sit

at your feet. Notwithstanding all this, your righteousness is as filthy rags as a condition of salvation, and unless you reject all the doctrines of religion and all the moral codes by which you have lived, and accept bodily the conception of Christianity which we hold as the only true faith, accept it upon our authority that it is the sole means of happiness and safety, you will perish everlastingly, as all your ancestors have gone to perdition!"

Would something like that, in the estimation of our gentle critic, have had the true Apostolic ring?

Parting.

TRANSLATED FROM THE GERMAN OF KARL SPITTA BY
ELINOR HENDERSHOT.

Why do you mourn so, brother,
And break your wounded heart?
In God are ye together
And from Him cannot part.
The bond that you united
Nor time nor place can loose;
The love in God so grounded
Remains forever close.

What though the hand was given
As if ye parting stood,
Their clasp can ne'er be riven,
'Twill stand as God has stood.
Ye gaze upon each other,
As though it were the last,
Yet are as near together
As God is by you fast.

You speak: "I here, you, oh, where?
Thou goest and I remain."
And yet there is but *one where*,
There all are home again.
Ye speak of separate pathways
And gird yourselves to part,
And yet ye walk the *same ways*.
Where'er so e'er thou art.

Why shall we then go weeping
And sadly mourn our lot?
We know the *one true* keeping
That compasseth us about
In *one* kind care and loving,
Led by *one* friendly hand,
In *one* sure way we're coming
To *one* blest Father-land.

So be this sad, sad hour
Not fraught too deep with pain,
But filled with tender sorrow
Our loss has turned to gain.
If thus we will go, seeing
The *one* good understood,
Though hearts be torn and bleeding,
One father makes all good.

The Parents' Association of America.

"The Parents' Association" is the name of a society which was organized last May for the purpose of creating a better public opinion on the subject of the training of children. The meeting of organization was held in the United Charities Building, in the city of New York. The call for the meeting was signed by prominent men and women in various parts of the country; twenty-seven States were represented. Among the signers were Dr. G. Stanley Hall, Gen. Wager Swaine, Louise Chandler Moulton, Rev. W. S. Rainsford, D. D., Mrs. Kate Douglas Wiggin, Rev. Henry Randall Waite, Prof. Alexander Graham Bell, Prof. Joseph Rodes Buchanan, Rev. Minot J. Savage, Hon. George Ticknor Curtis, Mrs. Ella Dietz Clymer, Dr. William Tod Helmuth, and about one hundred and fifty others. The meeting was presided over by Judge Rufus F. Cowing, and addresses were made by Rev. Edward A. Bradley, D. D., Dr. William Tod Helmuth, Rev. Madison C. Peters, President Thomas Hunter, Ph. D., Hon. John A. Taylor, Prof. S. S. Packard, Rev. Charles H. Eaton, D. D., and Dr. George William Winterburn.

It is the purpose of the Association to organize local branches throughout the land, as far as this may be possible. It is desired to interest fathers in this work as well as

mothers. Toward this end the following was adopted as one of the Articles in the Constitution:

VI. As the duties and responsibilities of both heads of the household in the education of the children form a unit, the husband and wife shall be considered as one member, and be subject to only one annual dues. But unmarried persons, interested in the objects of the Society, may become members on payment of the regular fees. It is hoped through this last provision that teachers will avail themselves of this opportunity to establish a more intimate co-operation between themselves and parents as a class.

Arrangements have been made to print the proceedings of the meetings of the Association, and condensed reports from the local branches, and such other information as shall be of service to the members, in *Childhood*. For particulars in regard to the manner of organizing local branches, address the General Secretary, Dr. George William Winterburn, No. 230 West 132nd Street, New York.

Catholic Belief.

BY D. M. D.

The Evening Sun, of New York, asks. What does Dr. Furness, of Philadelphia, say Unitarians believe? Dr. Furness said: Unitarians believe in one God, in the immortality of the soul and in the moral attributes; that one has only "to obey God and keep his commandments, for this is the sole duty of man."

Drummond, an advanced thinker in religion, says: The greatest thing in the world is love, for out of love comes charity, benevolence, truth, honesty, and all the moral virtues. Rev. Brady Backus tells us: "Although an Episcopalian, I fully believe that my church is broad enough to embrace all men seeking God, and who by purity of life demonstrate that, although devoid of any creed, they are still in the pale of the church."

Father McGlynn once said: "I believe that all who live pure lives are to see the mercy seat of God, even if they had not heard of revealed religion. The African in his home who worships the Sun, if he knows nothing else, will meet with mercy and love, for God is love."

A man's belief regarding human nature—that it is utterly corrupt and ruined, or that it is imperfect and capable of improvement—will have some effect upon his life. During the week I have been reading in a book entitled "The Bible in India," about the Pariahs, that most degraded class of mortals in Southern India. For centuries the Pariahs have been the lowest of the low in India. They have been outcasts from society. They are despised by the upper castes; they despise themselves. They have no other ambition save to steal a little food and fire, enough to keep body and soul together. It brings tears to one's eyes even to read of this unfortunate class of human beings. I quote a few lines from the book referred to above: "The Pariah is himself so persuaded that he is a degraded and inferior being, as never at any epoch to have sought escape from his condition by industry and accumulation of riches."—REV. M. W. CHUNN, PH. D., of Luverne, Minn.

PRESIDENT Harper's lectures on the "Stories of Genesis" are being published in *The Biblical World*, an interesting monthly published by certain of the faculty of the University of Chicago.

THE public pulse is always ready to beat in unison with the sacred text, whenever a man of great original genius stands forward, signally marked with the peculiarly Christian type of humility.—J. S. Blackie.

Church-Door Pulpit

Making the Most of Life.

A DISCOURSE BY EMIL G. HIRSCH.

Upon no generation has pressed as grievously as upon ours, the desire to make the most of life. As long as the thought that this life was but a prelude to another, possessed the minds of men, but little incentive there was to make the most of that which at best was only the vestibule, modest and ungainly, to a palace farther on of stately proportions and transcendent grandeur. And in very fact, if we study the thoughts of the fathers and grandfathers, or of still more remote ancestors, we find with weary frequency the iteration, that this life is but a fleeting shadow, a great zero; that only the hope of its end, and with its end, of the dawn of a brighter day, renders the pilgrimage through the shady valley of earth endurable. To-day, whatever may have been the causes for the changed attitude, neither the gloom of the beyond, nor the glory, act as motives in our life. * * *

Many have said that the loss or the weakening of this faith constitutes indeed the great and sad deprivation of our humanity. What has so often been urged against our religion, is now cast as a reproach upon the thought-life of this generation. Israel's Bible is silent on the question of life to come; this, so it has been argued, is proof of the spiritual poverty of Judaism. Is that religion which pivots on the hope and the fear of life to be, richer in spiritual possibilities than the mother creed which is content to front and face the issues of this life, satisfied, as it is, to leave the hidden things unto God, 'לֵה' הַנִּסְתָּרוֹת?

A similar impeachment runs against the philosophy of our time: We have become poorer in spirituality, the removal of the lens which gathered together all the rays, in the days of the fathers, was not an advantage to their children. And can we deny that there are many indications which seem to corroborate this contention? Who will gainsay the fact, that when the people at large began to lose the assurance involved in this faith, morality, to a certain extent, appeared to undergo a fatal and burning crisis? Like the pendulum that swings to one pole and then oscillates back to the other, so men's thoughts swing to and fro, and if hurled back, pushed back with extraordinary force at one end of the swing line, the pendulum will require many many movements—years—before it resumes its even sweep, sawing the air in stately waves while ticking off the great revolutions of the ages. Such was the case when the modern view-point attracted many men. Not every one was prepared for the change; not everybody's eyes were opened to the real bearing of the alteration. And so, the very first effect was indeed a decrease of spirituality, and probably a weakening of moral steadiness. So long had this life been held to be of secondary value, that now naturally when it was heralded forth as does, five times a day, the Muezzin in Mohammedan countries cry off the hours of prayer, "this life and none other," by sheer revulsion it came to be regarded as entitled to all the greater consideration on account of the defraudation which it had suffered so long. A man having starved, maintained on the barest margin of food for many months, brought then before a table breaking under the load of good things, might as rationally be expected to be moderate. He will, regardless of good form, humor his ravenous appetite. Such was the case with this generation; life had been

slighted so long, therefore, now at last they would have the most of life and this most of life—what was it? * * *

Sackcloth, mourning and ashes! Sinners are we, poor men doomed and damned and cursed and laden and crushed. When men refused to listen to this urgent appeal which thundered forth under every cathedral's roof and echoed in every little chapel's sanctuary, they at once with that strange reversal which hies from pole to pole, breathed forth the opposite and equally arrogant invitation: Eating and drinking, tomorrow we must die. But did these who so boasted, make the most of life? Does the young man who not merely carries this creed on his lips, but lives by it, make the most of life? The professors of this creed would have us believe that they have found the formula, which secretes the most of life. For one year, two years, three years, they may delude themselves with this conceit, "Go it while you are young," the modern variation on the old, Eat and drink, to-morrow we shall die. But soon the warning will rap; not from pulpit, not from parent's lip—it is a warning voice that will be heard, that insists upon an audience. This course instead of leading to the "most of life" ends by giving the least of life. The body bears the shackles of tyranny willingly for a limited period; but every slave is treacherous; every prisoner bides his chance. This slave is more deceitful than any other; he will revenge himself for the outrage. Repeated pleasure defeats the coveted end; the nerve too often tickled refuses to respond; seeking the most of life in this wise, cannot but result in cheating the deluded fool of life itself. Three years of so-called pleasure are but a deceptive compensation for ten years of misery to come. And this misery doth come. You may try and speed the flight of time. Do you not yourself call it a fast life? You crowd into twelve months the enjoyment legitimately crowning ten years. A weary waste stretches after these brief but fast years. These few and compressed years themselves are but a snare and a delusion; "Eat and drink, to-morrow you will die" will punish you with a scourge more fatal than which there is none. Believe not, if you please, in the necessary connection between suffering and sin; believe in nature! Nature has established this universal law, that in order to get the most out of life, we have to be economic of nature's store. Was there ever a usurer more exacting and more pitiless than is nature? You borrow beforehand the capital intended to be yours in after years, you discount the future; you must sign the bond; Shylock is the very incarnation of sympathy and pity compared to nature when she holds your forfeiture. Mephistopheles who owned the soul of Faust, is heavenly when contrasted with nature as your creditor, clutching the pledge of your soul, your life. Living fast confers not the most of life, it allows the least.

The reaction has set in; as this creed, Eat and drink for to-morrow we die, was the reaction against the creed which held scepter so long before. Now the pendulum has swung back to the other pole once more. But in thought-movements there is not absolute identity or unvaried repetition. This the student of the thought development of the race understands. "Times follow each other," says an old proverb, "but they do not resemble each other." Circling from Zenith to Nadir, and in turn once more from midnight to noontide, the second movement does not place us exactly in the position we occupied before at the first impulse we leaped therefrom. Pessimism is prevalent to-day; and fundamentally the doctrines of this life's worthlessness and

other world's "worthfulness" is pessimistic. But the pessimism of modern day is not, for all this, of one web with the pessimism of church or of Buddha. Modern pessimism, so far as it is real and not affected, is utterly black; there is no star in this night that scintillates, no heavenly voice in this utter desert which speaks of a better beyond. I say, advisedly, so far as this pessimism is real and not affected: Much of the prevailing pessimism is but the assumed dye. I believe, though I may be mistaken; I am not an expert in these things—that many a lady of fashion will blacken her eyebrows and also draw a dark line under her eyes to heighten the brilliancy of the orb itself. Our pessimism practices this trick of painting, which makes many a girl a walking art gallery on the street; its touch is on the surface, deepening the shadows in order to heighten by a dose of Belladonna the uncanny flash elsewhere. This pessimism is a mere fashionable caprice; it washes off as does the paint and the rouge on the face of the brazen or foolish woman; a healthy perspiration even, spoils the effect; and very frequently when somehow or other the process of healthy interchange and exchange of elements sets in, the streaky lines appear in the assumed pessimistic mask, paraded by many a would-be pessimist in these latter days.

Again, much of our pessimism to-day is but the echo of the pessimism of the church. Though a quarter of a century has intervened since the faith in the church's dogmas has been shaken extensively, perhaps universally—yet the impulses created by ecclesiastic doctrine abide, even if growing weaker and weaker with each year. Many a captain crossing the Atlantic Ocean can tell us, that often his ship found itself in the grasp of a disturbance for which apparently there was no real cause; a far off storm gives the key to the mystery, why at a distance of a thousand leagues perhaps, the ship should pitch or roll most violently, to the discomfort of the poor passengers. A tidal wave somewhere off the coast of Africa is ultimately felt in the neighborhood of our eastern metropolis. It is like this in the vast ocean of thought over which we all must sail whether we are willing passengers or unwilling guests; there too, an impulse given years ago will shake our craft to-day, causing it to tremble and prompting our shiftless haste to find certain positions which might lessen the disagreeable effect. Much of this pessimism that prevails now is due to the slowly dying quiver of the waves, stirred many years ago, yet not fully come to rest. I doubt whether there be any other that will endure. Now and then a philosopher will strut about, make his bow, and sound the wail and sing the dirge: What is life? Life is a delusion; life is a promise never redeemed; life is a constant struggle; the better course is to despise life. Now and then one or the other will arise to teach the evaluation of life.

But this doctrine that life is but the great deceiver is always the forerunner of renewed activity; at least, such is the promise held forth by the analogy of former ages. Whenever the people were stirred to the deepest by the present suspicion that life was not worth living, they were nearest to the dawn of a brighter outlook, and soon thereafter, the crisis passed, their blood rushed through their veins with renewed vigor, and with a much faster sweep. So Jesus came in days of utter despair; his advent, whether historically authentic or not, is typical of the intimate connection between utter hopelessness and the brightest hopefulness. And I believe our generation has passed the crisis. Pessimism of affectation there always will be; young ladies,

young undergraduates, like to pose as tired of life. This *ennui* sits well to the complexion; it lends a certain air of "interestingness" to the girl yawning behind her fan and pretending to be bored by everybody round about, yet ends after all, with a procession to the altar while the marriage bells are pealing their sweetest chimes, and "to-morrow" puts forth its choicest, blooming buds. Yea, this kind of pessimism will prevail always, but the pessimism due to formal dogma is clearly on the wane, and the other pessimism of positive creed is the rare muttering of a disgruntled genius. To-day men crave for the most of life.

What is the most of life? Who will doubt that the fewest of us have found the formula. In fairy tales, we used to read of favorite sons or daughters born under a lucky star, who always meet in the forest an old, wrinkled witch or a roseate-faced fairy; and witch or fairy, kind to these favored children of fortune, gives into their hand a root or a wand, or whispers into their ears a mysterious spell. Wave the wand, gold appears; apply the root to an ungainly cavern and a beautiful palace arises, with gates studded with rubies, and chambers, resplendent with flashing carbuncles. Whisper the words, the trees bow, their foliage yellowed to the sheen of gold; whatever heart desireth, is within reach. No man to-day possesses this magic wand; nowhere is found this root; it is imbedded in the soil, lost to sight. The secret sesame, opening the cupboard of plenty, is hushed forever. Open your eyes as you pass along the crowded thoroughfare: Does not this face tell of disappointment? Do you not meet at the next street corner another whose mien betrays sorrow and care? How many failures there are on the ocean of life! The records of the actual shipwrecks as revealed by Lloyd's register are utterly insignificant compared to the unwritten story of disasters occurring daily in the passage across life's most turbulent sea. Why, this is the argument substantially of the pessimist, that life is a delusion; actual conditions at least, prove clearly, that we have not yet learned to make the most of life. But why this? An ethical conception of life teaches, that every human individual is destined for something. This is not fatalism. I do not mean that our life's record is written beforehand, on prepared paper, so that when we are ushered into existence, the air or the surroundings bring out in some mysterious chemical method the writing traced beforehand. What I should contend for is, that in the incarnation of humanity, in every individual anew, the individual soul is dowered with certain possibilities, and its temporal possessor is therefore called to fill a certain place in the economy of humanity which is his own, which to fill he is intended. The older religious ideas expressed this in the phrase "vocation." Its underlying concept from an ethical point of view is true, true today as ever it was. You have a vocation, you have a mission; each one of you is called and equipped to fill a certain place and none other in the economy and interdependent life of all human society. Shipwreck now ensues, when men have not found the place for which they were destined. There is pathos in drama, there is pathos in death; but there is nothing so pathetic as a life warped in a frame for which it was not made. Procrustus bed is ease alongside of this. Still, most lives are fretted away in positions for which they were not intended. A misfit life this might be denominated—applying a phrase from the commercial advertising dodgers to this theme of ethics. Misfit lives are as cheap, and alas! much

sadder, than are misfit garments at a fire sale or a bankrupt auction. Such misfit life is the source of unending tears. To many a man of genius we are indebted for the heart-rending confession of his failures, when parental short-sightedness tried to force him into a misfit surrounding. Read the stories of men in whom burned the unquenchable fire, the love of the beautiful, within whom there gnawed the constant craving unstilled for art; peruse the record of these men chained to the counter, they whose hands were impatient to grasp the chisel and the brush, compelled to handle the yard stick; ponder the lesson thus accentuated by the trials and exasperations of men whose soul was attuned to celestial melody, compelled by fate or circumstance to tread the mill of dusty triviality and prosy performance, and you will have at disposal the weights to compute the heaviness of such tears, you will know how to measure the anguish that resides in hearts beating to a strange rhythm. Fish dies when hooked from the water. Soul dies when out of its proper element. Often the sacrifice is asked, that we should resign what we understand to be our vocation, because a higher duty conflicts and insists upon recognition. You have read of men taken from school because father died, and who, though their hunger for learning was not appeased, bowed to the obligation now to provide for widowed mother or orphaned sister. In their case it was a higher duty that cruelly interfered, and the pathos of the situation is somewhat relieved by the triumph of sacrifice, which always is the great conciliator. But, on the whole, we do not try to discover the Archimedean point, the point from which we might move the whole earth. What a world of despair, but also what a wealth of direction is held by the bold challenge of old Archimedes, *δοῦ μοι πᾶ στῶ* "Give me a place where I shall stand" *καὶ τὴν γῆν κινήσω* "and I shall move the whole earth." Like him, every man, provided he finds the proper place where his fulcrum is, might speed on the planet. His own life he might attune to the celestial music of spheric harmonies most blissful.

How do we select our positions in life? We trust to accident: Here, one stumbles blindly upon his proper place, and rises then to success; there, this one or that one occasionally bursts through the fetters that bind him, and in later years forces the current of his life into the congenial channel; most men, however, blindly stumbling along the road, fall into a haphazard rut, and the number of misfit lives in consequence is truly appalling. If it is not accident, it is the fashion which decides our choice. It is the fashion now to study medicine, for instance, tomorrow it will be to study law. The neighbor's son has made a success in the legal profession, here, then, is a chance for my own son; why should he be less brilliant? Did we not both come over from Germany together, he having one shirt and I having a spare pair of stockings? Now, his boy is a lawyer, mine must be a lawyer too. In this slipshod manner, we decide this momentous matter; the success of one leads others to embrace the profession; but the punishment for the folly will not delay: Failures dire torture and haunt the victim. Were it merely failure in external success, the prognosis of the case might be more comfortable. But failure means unhappiness and anguish of soul; the man does not find his own self, and therefore he cannot be at his best. We measure a profession or vocation by the success it promises; the prospective harvest in shekels, probably, is the only horoscope we set. And

thus, we fix a scale of higher vocations and of lower vocations. There are before the forum of righteousness no higher vocations and there are no lower vocations; the cobbler at his bench is the peer of the cabinet minister in the council chamber of the greatest nation; each one is needed in the economy of society, and though the one reaps glory and the other spends his days in unnoticed obscurity, if both do their duty well, the more prominent is entitled to no greater credit, the less famous to no less recognition.

But this blind or foolish way we have followed, and hence so many failures in life: The outer success, not the inner glory, but wealth, is the magnet that attracts. Now, let us be candid, none of us would refuse to be wealthy. * * * * *

Wealth is a means; what is a means cannot be an end; and thus, in the selection of our vocation, this which is merely an instrument should never be made the goal. How can we discover for what we are intended? Education must step in. And let it be openly said, that our education in this regard is a failure. Education is exploration, is a systematic attempt to find out for what the growing child, the future man, the coming woman, is intended. Education is not the opening of the skull to introduce through the aperture, as it were, a funnel, through which a teacher more or less well-qualified, may filter a certain quantity of stuff into the brain. Such opening would indeed be a mere closing up. In fact, this process, wherever tried, has closed up the sutures of the skull, so that thereafter there was no ingress for new ideas. Education, to be education, must stand for exploration—exploration of the faculties, the opportunities, the powers that slumber in the child and which indicate the "something" for which this child is destined. In spite of a faulty system of education, men of genius escape the hampering chains, but countless others do waste most pitifully. As a matter of public obligation, the city should have every school a well-arranged laboratory for exploration, so that the child might find itself, or, if it cannot, somebody else might learn of the place for which it is dowered. Of course, under such a system it might appear that the most learned man's son is only fit to be one of the water carriers, the hewers of wood in the temple of humanity; while many a son of a washerwoman might be discovered to have something that will make him under proper cultivation a modern Raphael, a second Goethe, another Hamilton. * * *

May I, with an illustration, close this unworthy presentation of a grand theme? Go with me to Philadelphia: Stretched on the bier is one whose name will live forever. George Washington Childs made the most of life, and therefore he will live forever. Many may not be destined or dowered to be George Washington Childs, but the example he set, the lesson he taught, all may follow and ponder. Then, come what may, sunshine or rain, cloud or brightness, we shall be able to make the most of life, and in so doing, will find peace. Life beyond? Greater the prophecy, I claim, to make this life worthy. Happiness is not the goal, wealth is only the means, honor is but accidental, but worth is the secret which gives hope, courage, joy, to those that in it seek the most of life; might there we find it, friends! Amen.

"He who fears to undertake is already defeated."

"A GOOD name is got by many actions, and lost by one."

SILENCE is the womb of power.—*Rob't. Casey.*

Sermon Extracts.

On what ground do we assert that man may be perfect? On the ground taken by Jesus. He taught that man is a child of God and modern philosophy confirms his teaching. Herbert Spencer, agnostic as he is, says that the Power manifested throughout Nature is the same Power that wells up in ourselves under the form of consciousness. Very well, then, *Omnipotence* is on our side; we are akin to God; infinite Power is back of us and will work with us when we strive to do right, and surely we ought with such aid to be able to live a holy life. There is no mysticism in such teaching. It is merely meant that there is a divine germ in man, capable of indefinite development. His mental and spiritual capacities are unlimited, and "each victory will help him some other to win." Every discovery in science puts man in the way of making new discoveries. Every time Mr. Edison makes some new application of electricity, his horizon is broadened and he is prepared to make another and another and another. And so, every time a man resists a temptation, he is prepared to resist the next more easily; and if he only keeps on resisting and striving, he must come off more than conqueror in the end. Jesus knew this; he knew that man was weak and sinful—that he was tossed to and fro by every gust of passion—but he also knew that man could be a *hero* at times; he also knew that there was somewhat of God within him; that Omnipotence was pouring its mighty tides into him, and therefore he bade him "be perfect even as God is perfect." What a command! How much glory it reflects upon man! What wonderful potencies of the soul does it imply! We may confidently say that upon the observance of this inspired declaration depends our highest welfare. It should be the watchword of all reformers, the keynote of all preaching, the basal principle of all ethics.—REV. HOWARD MACQUEARY, of Erie, Pa.

THE WAY OF REVELATION.—In the realm of the spirit the faculties of conscience and affection must come into play before the intellect can get possession of the facts of spiritual life. It is the life that is the light of men now as of old—for all men as it was for Christ. For life it is and life only through the harmonious play of all our faculties, that can put us alongside the facts. As Christ taught—we must learn doctrine through obedience, or through experience of the reality.—REV. I. F. PORTER, of Littleton, Mass.

A few years ago while I was being examined by an evangelical council as a candidate for the ministry, the moderator of the council took occasion to question me again and again regarding my views of sin. He wanted to be very certain that I realized the awfulness, the terribleness of sin. "Do you conceive of sin as something most awful? Do you conceive of sin as something most terrible?" were questions that the moderator asked me at least a half score of times. I was young and inexperienced at the time, and never having been a sinner above all other men, perhaps I did not grasp the full conception of the awfulness and terribleness of sin. If I were standing an examination to-day as a candidate for the ministry, and the moderator or any other member of the council should ask me if I conceived of sin as something most awful and terrible, I should answer calmly and without hesitation: "Yes, I conceive of sin as something most awful and terrible. I conceive of sin as something so awful and terrible that there is

no power in heaven, on earth, or in hell, which is able to pardon it. I conceive of sin as transgression of eternal and unchangeable law, and therefore an offense so heinous that the Almighty cannot pardon it. I conceive of sin as something so awful and terrible that all the blood poured out upon Jewish altars and upon Christian Calvary is powerless to wash away one stain that sin leaves on the soul of the transgressor of law. I conceive of sin as something so awful and terrible that it makes me heartsick to hear men flippantly proclaiming from their pulpits that the death of Christ had power to cleanse the world from sin, or to patch up the law that mankind had broken. I conceive of sin as something so awful and terrible that the man who sins must suffer the consequences of his sin in time and in eternity."—REV. M. W. CHUNN, PH. D., of Luverne, Minn.

THE true function of a church is to deal with the whole of life in the light of the spirit. In the light of the spirit of man, do we mean? Yes. And in the light of the Spirit of God? Yes; in the light of the Spirit universal. The church ought to hold up in this light the crystal mirror of truth, so that men may see both what they are and what they ought to be, and, seeing these things, may be inspired to go on toward the best.—EDWARD B. PAYNE, of Berkeley, Cal.

GOD as a thinking Love in more universally present than the winds wrapping the earth round about, than the sun warming the hearts of fields until their happy-heartedness laughs out into flowers. Such a present thinking Love is over all, transcendent wisdom whose eternal power is but its love at work; through all, the substance, the life of everything; in all, the sacredness of its nature, the fulness of its being, the ideal which it may ever realize in its ascending life. If the rose dreamed in the crystal and awakened in the sunlight, this all-present, all pervasive thinking Love was the dream and the waking. If in the far past man was hidden in the animal that he might be revealed in the human, this thinking Love in whose fulness the universe has become, is becoming, was the hiding as He is the revealing. The psyche, the fravashi, of evolution is this thinking Love, this Holy Spirit, making the ascent of life possible, making the prophet dream of the soul come true in an ever new and glorified humanity. This it is that makes every ideal of holiness a possible achievement; the universal thought thinking in us, with us, as we hunger and thirst after righteousness. A lovely spirit is haunting with beauty's dear orderliness all our wayward lawlessness, chaos ever doomed unto cosmos. We shall be God come true in his creation. God will be ourselves come true in the creator.

"No happiness but holds a taste
Of something sweeter after all;
No depth of agony but feels
Some fragment of abiding trust,—
Whatever death unlocks or seals,
The mute beyond is just."

That mute beyond our dreams of ourselves, of our race comes true, because the Universal Spirit makes the universe conspire to help the noble, aspiring man fulfil himself. Wherefore do we comfort one another with this truth, and strengthen one another in every good word and work, knowing that the All-wise, the All-loving, and All-powerful is within us a transcendent life which we may as certainly command as the diligent husbandman commands the soil, the sunlight, the dew for achieving his harvests.—From

sermon on the Psychic Element in Evolution,
by JOHN M. SCOTT, of Ithaca, N. Y.

If there is one thing that I should like to drive out of people's minds once and forever, it is the idea that religion, that knowledge of spiritual things, can be had, as it were, for the asking. Surely, if we have to struggle for material possessions; if we have to discipline our minds for years in order to get them to think clearly and remember,—surely, then, we must train and develop our other faculties of conscience and heart, and life itself, if we are to be deeply conscious of, and to know, the mysteries that surround us all.

There is meaning, therefore, in the phrase that we sometimes hear, "The Fight for Faith." In most cases it does mean a fight or struggle. And those who have the deepest faith, who are blessed with the serenest trust,—who are they? Not the idle, the careless, the luxurious, the pleasure-loving; but those who, for one reason or another, have been led to struggle bitterly, and to yearn deeply, and to commune constantly with life's mysteries. The nature of our efforts should thus be clear to all of us. We must develop the higher faculties that are within us; we must strengthen by constant use our ideal perceptions. As in music the student trains his ear and cultivates his taste to appreciate the best compositions; as by reading one develops the mind to enjoy the best literature; and as in art one refines his perceptions until they know beauty in its most ideal forms,—so is religion. We must find and develop the divine within us ere we can recognize it in the world without. Would we be conscious of the spiritual, then we must become spiritual; would we find God, then we must make ourselves Godlike.—REV. PAUL REVERE FROTHINGHAM, of New Bedford, Mass.

THE CHURCH OF MAN:—The church in the past has been working from the far end. It started with a metaphysical God, a theological Christ, and dogmatic Heaven and Hell. It went forth to convert human nature into these standards of the creed. To belong to the church was to accept its standards and sacrifice one's own. Some day man will say, I know men. They are bound together by similarity of nature, endowment and needs, and because all men are one, the source of all men must be one. The brotherhood which I know presupposes the Fatherhood which otherwise I cannot know.

We inscribe on our churches, "Dedicated to Almighty God." But our motto says, "For the worship of God, and the service of man." Holding to the past we have approached the future. Recognising a dual basis of religion we still make the Godhead the first term of the equation. Some day man shall rear temples to the noblest spiritual life, temples that will lift man's yearnings and desires, hopes and aims, will and effort, above the plain of sordid selfishness and beastly indifference. And the cornerstone of this temple will be inscribed with the divine word *man*, and the motto will read, "For the welfare and happiness of man." We will not have less of God in our thought and conduct. Worship will not be lacking. This church being based on the known and reaching out into the unknown, every accent of its song will rise from the human heart; every word of its praise will spring meaningfully from the lips of man. It will be a church of man and therefore a church of the God of man. Its worship will be the natural liturgy of the human heart. Its prayers, man's sincerest wishes in the presence of the Infinite; its faith man's trust before the

Universe; its creed the truths developed by human experience. The sum of the religion of this more glorious church will be the sum of human lives lived in the consciousness of the All-encompassing Sea of Being which man can never hope to cross, but the consciousness of which he cannot neglect in living the highest life. The church of which we dream will not be the church to which people *belong*; but, in Rev. G. R. Dodson's meaning words, it will be "the church that *belongs* to the people."—REV. LESLIE W. SPRAGUE, of San Francisco, Cal.

JESUS accepted Zacheus' profession of honesty and charity as entitling him to salvation. It is beyond the most vivid imagination to overestimate this change that would come if all men were honest. The money invested in so-called courts of justice, in jails and the vast sums spent to pay judges, keepers of prisons and officers, could be used for some higher and better purpose. This vast army of men, including lawyers, could be engaged in some productive employment, or in teaching; for we have not nearly enough teachers in our schools. Think over for a time the change in prosperity, in happiness, in love and trust, that simple honesty would bring about. If all men were honest, there would be little need of charity. Justice alone can reform society.—R. B. MARSH, of Peoria, Ill.

The Home

Helps to High Living.

- Sun.—God is not wisely trusted when declared unintelligible.
- Mon.—If you can't speak your mind, it is something, at any rate, to possess one.
- Tues.—The *one* thing that matters, and lasts, is to keep one's heart clean and soft.
- Wed.—There is a love which recognizes the right of every human soul to its own privacy, its own reserves.
- Thur.—The more courage, the more risk of wounds and pain.
- Fri.—Learn to seek God, not in any single event of past history, but in your own soul.
- Sat.—Love and imagination built up religion,—reason is God's, like the rest!

MRS. HUMPHREY WARD.

A Swiss School Excursion over the Gemmi Pass.

BY LOUISE NYDEGGER.

(Concluded).

As the road grew very steep, we walked again, only a small vehicle being retained for those who were not able to walk the whole distance and for some baggage. About three o'clock in the afternoon, we reached Kandersteg, a village just at the foot of the tall mountain wall called the Gemmi, which separates the Canton of Berne from the Canton of Valais. There we took dinner before undertaking the ascent, but in the meantime clouds had appeared and when we were ready to start there was a fine, drizzling rain. However, we did not have to worry about spoiling clothes and hats, for we had put on the plainest, and the general voice was that the journey should be continued in spite of the unfavorable change of weather.

The ascent was a steep, zigzag path along the mountain side, not very difficult for the Swiss, accustomed as they are to climbing hills and mountains from an early age. If the weather had been clear, we should have had a magnificent view into the surrounding mountains and over the valleys below; as it was, everything wore a sombre and veiled aspect.

The two Russians and I, not being used to climbing like the rest, fell behind; but Miss Schaerer, one of the teachers, remained with us. She was of a tall, well built figure, lithe and agile, skipping over the rocky path like a true mountain child. Her face was one of the sweetest for its expression that I have ever seen, and her voice and manner were as sweet and gentle. Everything about her was harmony, grace and perfect health, and I loved to watch her movements. Never did she seem in the least tired, though she often charged herself with the baggage of others, besides her own, which always seemed to contain what someone else needed and did not have.

The higher we ascended, the more wild and desolate the region grew. A stray little kid came across our way and followed us for awhile, bleating for its lost mother and companions. At first there were pine forests all along our way, yielding their sweet fragrance in the moist air, but by and by these disappeared until there was nothing more than shrubs. It grew colder, too, and the rain changed into snow, but the bad weather did not hinder Miss Schaerer from taking roundabout trips to gather a bunch of Alpine roses.

At last we saw a welcome light gleam through the darkness, which promised us shelter and a resting place. At about eight o'clock we had reached the Schwarenbach, where we were going to spend the night in the little mountain hotel built against a cliff. There is no other dwelling place in that elevated region, and even this is inhabited only in summer, to receive tourists. All provisions have to be carried there from the village below. Our supper consisted of coffee with goat's milk, bread, honey, butter and cheese, and everything tasted delicious after our long march in the damp air.

The little mountain cottage was scarcely large enough to receive us all, but by making use of every little nook, we were at last satisfactorily quartered to pass the night. Those who were most tired went to bed at once after supper, while the others remained in the dining room, playing games and chatting with the teachers.

II.

When I stepped outdoors the next morning at five o'clock the sky was clear and I gazed with wonder at the grandeur now revealed all around me. There were tall, massive cliffs that seemed to pierce the sky—some bare and dark, others clad in white snow-fields. Floods of sunshine streamed upon them, the snow glistened like a mass of fluid silver, and over all was the purest blue of heaven. I walked a short distance and the mountain cottage disappeared entirely behind a cliff. There I was alone with Nature, in the purest solitude, in the deepest silence, surrounded by an unsurpassed sublimity. Not even the ocean in storm presents a grander picture than this Alpine world, for here all is majesty, repose and an apparent eternity, while the tossing billows rather give an idea of transition and destruction. I spent a rich hour of solitude on that glorious morning in the Alps.

After breakfast we prepared to continue the journey. Before starting, the class gave one or two patriotic songs out in the open air. Singing is much cultivated in Swiss schools, and even where there are not exceptional voices the classes sing well in chorus. But there is perhaps never such a *ring* of fervor and sincerity to their patriotic songs as when they sing them on the trips which make them acquainted with their beautiful country.

Our way from the Schwarenbach still went

upwards over rocky paths, but it was less steep and difficult than the day before. On many places, we walked over snow and ice though above us shone a warm June sun. Soul and body both felt light and vigorous in that most pure and most delightful mountain air. The Alps have a rich flora, and we gathered many pretty wild flowers, among them being a great variety of blue. After a march of about two hours, we reached the highest point on the Gemmi, 10,800 feet above the level of the sea. Another magnificent spectacle soon met our eyes there.

We were near the edge of the mountain wall, expectantly gazing downwards, though everything before us was wrapped in a white mist. But the sun was already penetrating it, and as it grew thinner and gradually floated away we beheld first a number of grand Alpine peaks and next, at a bewildering depth below us, a lovely valley. Out of this, the mist seemed to rise, hovering around the cliffs for a while and then vanishing in the air. Among the meadows and forests below, we could discern the white buildings of Loèche-les-bains, a bath resort noted for its hot springs, which was to be our next stopping place. The mountain wall upon which we were standing is perpendicular, but a zigzag pass has been cut on its side to descend into the valley below. It is a marvel of what engineering can achieve.

Before starting on the descent, the young girls were divided into groups, some of the older persons taking charge of each group. The pass is not really dangerous for one who is careful and steady. Nevertheless, some are seized by spells of dizziness when they see on one side a deep abyss and on the other a perpendicular wall of rock. There is a line of railing on the outside, but it cannot be trusted, as one never knows where it is weak and decayed, and it has happened that tourists have found their death by leaning upon it. We were constantly warned not to approach it. The president and some of the other gentlemen frequently gave out a melodious shout which came back in a sweet and manifold echo from the mountain hollows. The turns in the pass are frequent, and as we were all strung out in a long row those that were behind could see the foremost of the party in the deep below them. The descent was far more tiresome than the ascent, and our knees and feet ached considerably when we came upon level ground again. About noon we reached the baths, where we found rest and an excellent dinner in one of the hotels. To the guests who were quartered there for a length of time, the arrival of such a gay young party was an event in their rather secluded life. Some of them joined us in the dining-room after dinner. The class sang again while gathered around the table, and in return a gentleman entertained us with humorous declamations delivered in a truly comical style that greatly amused us.

At two o'clock we set out on foot once more, and walked about three hours through a region traversed by the Rhone and very romantic in scenery. The Gemmi from whose top we had gazed downward in the morning, now towered high above us. From a little station we took the train to Sion, capital of the canton of Valais and a queer old city. There we spent the night in a large hotel where our lodging was very different from that of the night before. After supper we assembled in the parlor. One of the teachers played on the piano and the girls danced—after having walked up and down the mountains for the greater part of two days! The two Russians and I retired early to our room. Miss Schaerer joined us and we had a pleasant chat exchanging our

impressions of the past two days. We listened with pleasure to her admiration of nature, and to her expression of patriotic sentiment, for in what she said there was the charm of sincerity as well as that of culture.

Nothing ever felt so delightfully comfortable as the beds did that night to our weary and aching limbs.

III.

The next morning, before breakfast, a number of the party visited an ancient fortress outside the city and examined there a collection of old arms and weapons. From Sion we took the train for Lake Geneva. The country through which we passed was interesting, aside from its natural scenery, on account of the remnants of old Roman settlements—walls and towers—which we saw along the way. After we got off the train we walked the short distance to Montreux, a town on Lake Geneva which is annually frequented by a large number of strangers, many of whom spend the summer there. We mounted the hill upon which the church is situated and there we rested in the shady churchyard, enjoying a view that can be had from this point, famous for its loveliness. Below us, in crescent shape, was Lake Geneva with its delicate blue tints in a frame of hills and mountains. The castle of Chillon, whose dungeon has become famous because of Bonivar, was within our sight.

At Montreux we took the steamboat to reach the opposite side of the lake. The scenery along this passage is not so changeable, but scarcely less beautiful than that of Lake Thun. Low, vine-clad hills with pretty summer resorts and fashionable *pensionnats* line the water on one side, while on the other rise tall, majestic mountains which cast their reflections on the blue mirror. Mont Blanc with its fields of perpetual snow towers among them.

When we landed at Ouchy (near Lausanne), another summer resort, the president and some of the teachers went ahead to see about a dinner for the party. They went into the finest hotel, at which wealthy foreigners make their stopping place. We slowly followed them, and when we had reached it too, they came out to meet us. The president gravely shook his head and said this was not a place for us, rates being too high for our school treasury. He was secretly amused at the look of disappointment which came over us, for we were voraciously hungry and tired, and did not like the prospect of walking further in the afternoon heat in search of a dinner. Then a smile beamed over his genial countenance, and he informed us that we were very welcome, for the landlord was his friend and former schoolmate. Our plain and practical mountain-tourist attire was little in accord with the gorgeous rooms into which we entered, but we did not mind it. We sat down to a fine dinner, and as the waiters were not busy elsewhere just then we had more than a sufficient number of these stately gentlemen in black "swallow-tails," for they seemed to enjoy serving such a party of happy young guests.

After dinner we rambled over the extensive and splendidly arranged grounds surrounding the hotel and bordering upon the lake. As the party passed through the hall, an English lady was at the head of a stairway and called to another to "come quick and see the sight," thinking, perhaps, that none of us understood her.

A ride of several hours on the train brought us back to our starting point, Berne, on Saturday evening. To me, those three days had been a revelation of beauty and sublimity in nature, which left impressions never to be forgotten.

UNITY

A Journal of Religion.

Non-Sectarian Liberal Constructive

EDITOR, JENKIN LLOYD JONES.

ASS'T EDITOR, FREDERIC W. SANDERS.

Editorial Contributors:

FLORENCE G. BUCKSTAFF. M. M. MANGASARIAN.
WILLIAM C. GANNETT. SIDNEY H. MORSE.
ALLEN W. GOULD. MINOT J. SAVAGE.
HATTIE TYNG GRISWOLD. HENRY M. SIMMONS.
EMIL G. HIRSCH. ANNA GARLIN SPENCER.
FREDERICK L. HOSMER. HIRAM W. THOMAS.
ELLEN T. LEONARD. JAMES G. TOWNSEND.
HENRY BARRETT LEARNED.

Published Weekly, \$1.00 per Year, 5 cents per copy.

PUBLISHED FOR

THE UNITY PUBLISHING COMPANY,

BY

BLOCH & NEWMAN.

Office, 175 Dearborn Street, Chicago.

Remittances should be made payable to Bloch & Newman, and should be by express money order, post-office money order, draft, check on Chicago bank or registered letter.

Discontinuances. — Subscribers wishing UNITY stopped at the expiration of their subscriptions should notify us to that effect; other wise we shall consider it their wish to have it continued.

Changes of Address. — When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

Business Letters should be addressed to UNITY PUBLISHING COMPANY, No. 175 Dearborn St., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post-office.

Notes from the Field

Contributions From the Churches to the Western Unitarian Conference.

IN spite of the hard times, the money is beginning to come in from the churches. All Souls, of Chicago, is the first to send in its contribution of \$200. The brave little church at Hillside, Wis., follows with its gift of \$10. We hope others will imitate these good examples as early as possible; for the work of the headquarters seems even more necessary than ever this year. In order to encourage churches that are without ministers and hard pressed financially, the touch of a wider fellowship is very essential. Therefore, we trust that those who can spare even a little, will send it.

Chicago.

ETHICAL CULTURE SOCIETY.—The audiences at the Grand Opera House are becoming so large that there is talk of moving to the Auditorium. The Sunday-school which has an average attendance of about one hundred and thirty, cared for by eight or ten teachers, is growing rapidly. It is held in room 309, Masonic Temple, and there are classes in the Old Testament, the New Testament, Homer, Shakespeare, Gould's "Beginnings," Muirhead's "Ethics," and one in Science, which uses Arabella Buckley's "Science for Children" as a guide. A class in art is now under consideration. The Ladies' Sewing Society meets fortnightly and makes garments for the sick poor and for poor children. Under the auspices of the Relief Branch there is a visiting committee for the investigation of cases of suffering, which provides food and clothing when it is deemed advisable. Of late several of Mr. Mangasarian's lectures have been published in neat pamphlet form, some of them having been noticed in UNITY at the time. The latest, that on "Thomas Paine," has been

warmly commended by Professor Toy, as the fairest thing up to date.

FRIENDS' SOCIAL.—First sixth day evening of each month. The subject for next meeting is: To What Extent Were Friends Responsible for the Civil War? Charles W. Roberts will open the discussion, and a general debate will follow.

Englewood, Ill.

A weekly calendar of the Englewood Universalist church may be interesting to UNITY readers. For the week, March 10-17, it is as follows:

Saturday, teachers' meeting 7:45.
Sunday, morning service 10:30. Subject of sermon, "Root Doctrines of the Liberal Faith."

Sunday-school 12:15. Young people's meeting 6:30. Subject, "Why Not Tell a Lie?" Leader, Lena Currier.

Monday, annual meeting of Union Study Club at 7:30 p. m. Annual Parish meeting postponed from last Monday, 8:30 p. m.

Tuesday, general meeting in the interest of Sewing Room at 10:30 a. m. Class in French.

Wednesday, Woman's Section, 1:30 p. m. Music Section at 8 p. m.

Friday, Boys' Brigade at 7:30 p. m.

"The Sewing Room" is enjoying a revival of interest. Mr. Frank Kapple has sent \$10.00 for the sewing room and said: "It is too bad that one of our few practical charities should suffer for lack of sympathy." A generous donation of \$50.00 for its support has just come in from one of our congregation, Mrs. H. B. Lewis.

THE MUSIC SECTION.

The musical given by Mrs. Indermille and Mrs. Barr netted \$20. This also goes to the sewing room fund. The managers are very grateful for this timely help.

The next meeting of the Music Section is Wednesday evening. Membership is deservedly growing. Admission to non members 10 cents, with much more than the money's worth in entertainment. Subject, Von Weber, in charge of Mrs. Barr. Performers are Mrs. Barr, Misses Capwell, Kent and Leake, Mr. Fred Kent and others. A fine program is assured.

THE AID SOCIETY.

The annual meeting of the Aid Society was held Wednesday, with reports of officers and election of new officers.

The Secretary's report outlined the work of the year. Little could be attempted in the money making line, on account of the exceptional conditions of the year. Two suppers and a lunch have been served. A sale of aprons accompanied the December supper.

The most important work of the society has been its charities. Fifty families were temporarily assisted before the districting. Since then seven families are being helped, two of them entirely dependent on us. Our resources for this work have been the Harvest festival, the coal fund given by the Sunday-school, two collections in church amounting to \$26, tea and coffee from a member of the Aid Society, 60 pairs of shoes donated by one gentleman of the parish, a large package of men's clothing by another, donations of clothing from our own society and the Yale school, money from the Aid Society treasury to the amount of \$51.50.

TREASURER'S REPORT.

From March 1, '93, to March 1, '94:

RECEIPTS.
Former Treasurer, \$251.37
From suppers and sale, 89.51
" Membership, 26.50
" Flower Committee, 34.00
Miscellaneous, 60.65

Total, \$462.03

EXPENDITURES.

Messenger, \$ 18.00
Charity, 51.50
Flowers, 56.50
Cushions for church, 36.40

Calcuttining vestry, 40.00
Table linen, 21.00
Miscellaneous expenses, 31.38

Total, \$254.78
Balance March 1, '94, 207.25

LOUISE E. WHITE, Treas.

The report of the nominating committee was accepted and the ticket was elected as read. It is as follows: President, Mrs. H. A. Morgan; Vice-presidents, Mrs. C. H. Smith, Mrs. G. K. Peart, Mrs. Harold Armstrong; Secretary, Mrs. Herbert Hutchins; Treasurer, Mrs. E. W. True.

Before the adjournment a vote of thanks was given the retiring officers, and it was more than a formal vote, for all appreciated the self-sacrifice it required to accept office a year ago with the many and unusual demands on our time.

The charity committee, too, has especially deserved our thanks for so kindly helping us all to be in some small measure "our brother's keeper."—Taken from the *Universalist Messenger*.

Oak Park, Wis.

During March Mr. Johonnet will preach on "The Value of Hard Times," "Indifference to Religion," "The Call to Discipleship," and "The True Resurrection." At 6:30, Sunday evenings, the Y. P. C. U. holds its meetings, its subjects being: "Do Your Best," "What Lack I Yet?" "What Can We Do for the Church?" and, at the special meeting of the month, "Moments in the Last Weeks of the Life of Jesus." The Ladies' Social Union meets the second and fourth Fridays; the teachers' meeting every Friday at 7:45 p. m.; the Study Class Wednesdays at the same hour; the Saturday Night Club at 8; the King's Daughters at 4 p. m., Fridays; the Juvenile King's Daughters at 4 p. m., Mondays; and the King's Sons at 4 p. m., Tuesdays. On the first Monday the monthly business and social meeting of the Y. P. C. U. was held. At the close of the regular Sunday evening meetings of the Y. P. C. U. the pastor or some selected speaker gives a 15 minutes' talk.

Manistee, Mich.

Mr. H. A. Warren, of Dayton, Ohio, preached here last Sunday as a candidate. He is a scholarly young man of earnest character and prepossessing appearance, and the fact that he graduated at Johns Hopkins a few years ago is a sufficient guarantee of his intellectual equipment for the calling he has chosen.

La Porte, Ind.

The newspaper statement that this society had sold its building is unfounded. It probably arose from the fact that an offer had been made to the trustees to buy the church, but they voted not to sell and not to give up their society. It is hoped that active work may begin here again before long.

Iowa Falls, Iowa.

Rev. W. D. Simonds of Battle Creek, Mich., delivered his celebrated lecture on Abraham Lincoln at the Congregational church here last Wednesday evening to the largest audience ever assembled in this city to hear a lecture. The fine audience was a good testimonial of Mr. Simonds' popularity among all classes in this place. He was formerly pastor of the Congregational church here, and during his several years' service did more for the moral growth of the people of Iowa Falls than any other minister before or after him. The place he vacated has never since been filled, and when it is there will be good cause for rejoicing among those whose religion is not bound by man-made creeds.

F. E. F.

The Tubing Used in Columbia Bicycles

and the structure of a fine bicycle is chiefly tubular,—is of the finest steel, cold drawn and seamless. The cold drawing process insures the greatest amount of toughness and stability, and, although the process by which we make our own special tubing is expensive, no question of expense is ever allowed to enter into the construction of a Columbia.

POPE MFG. CO., Boston, New York, Chicago, Hartford.

Our descriptive catalogue for 1894 will interest every contemplating purchaser of a bicycle. Free at Columbia agencies, or mailed for two-cent stamps.

To Introduce METCALF LINEN WRITING PAPER

[The finest made—for Polite Correspondence], WE WILL SELL FOR 75 cents

3 Quires [72 Sheets] and Envelopes to match of Three Fashionable Sizes, assorted 12 sheets of Azure and 12 sheets of Cream of each size.

METCALF

STATIONERY CO.

136 Wabash Ave., Chicago. Regular retail price for this package is \$1.50.

All my Decorations and Repairs have been Patented by the Emperor of Austria.

J. GREENWALD,

Decorator on

China and Majolika...

Repairing of all kinds of GLASS, CHINA, MAJOLIKA, MARBLE AND ALABASTER.

3823 Rhodes Avenue, Chicago.

give Lessons in China Decoration. Will Repair at your House. Clean Marble and Replace Pieces on China. Satisfaction Guaranteed. Send Postal. TELEPHONE, OAKLAND 843.



POWDER POINT SCHOOL, DUXBURY, MASS.

The Powder Point Hall is now added to the other buildings, and its novel arrangement is well adapted to the school, with its individual teaching and home life for the boys.

F. B. KNAPP, S. B.

MASSACHUSETTS, GREENFIELD.

PROSPECT HILL SCHOOL FOR GIRLS.

A liberal education with good home influence.

Reference: JAS. C. PARSONS, E. E. HALE, D.D. Principal.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.

\$14. Buy our 9 drawer walnut or oak Improved High Arm Singer sewing machine. Fully finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years; with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where on 30 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. FREE Cut This Out and send to-day for machine or large free catalogue, testimonials and Glimpses of the World's Fair. OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

San Francisco, Cal.

SECOND UNITARIAN CHURCH.—Realizing that our church stands for all that is most progressive in Unitarianism, we thought it would be of interest to tell you of our success. Rev. Leslie W. Sprague has been with us less than a year and has added 101 new members to our fellowship, making a total of 211. In all lines of our church activity, the work grows apace. The Sunday-school has shown most satisfactory results since we have taken up Gould's "Beginnings." A written examination, at the end of two months' study, has been an additional interest, the successful pupils being rewarded by having their names placed on the Roll of Honor.

Rays of intellectual light from the Leland Stanford University are falling, to help us onward. Under the auspices of the Unity Club we are enjoying a course of lectures by Profs. E. H. Griggs and Wm. H. Hudson, on "The Study of Literature," "Lowell," "Walt Whitman," "Herbert Spencer" and "Wm. Watson." As Prof. Griggs occupied the pulpit on Sunday morning recently, we can tell how helpful he is both as a preacher and lecturer. We have been without Mrs. Sprague's kindly aid for over three months. At present she is convalescing at Palo Alto, after a long, weary struggle with typhoid fever. We sincerely trust she may soon be able to join with Mr. Sprague in the increasing parish work.

Milford, N. H.

This church has just got out its fourth annual church calendar, which opens with an historical sketch of the society, which started in 1833, and perished in 1849, and then in 1870 started again, since which time it has lived and prospered, owning now, free from debt, an elegant stone church, and being not only self-supporting, but contributing to the general denominational causes. The *Church Covenant* adopted two years ago, is recorded, and is as follows:

CHURCH COVENANT.

Whereas, a bond of fellowship which affirms our Christian principles and purpose is thought to be helpful to many, who desire to unite their interests with this Church; and whereas, it is our privilege to welcome all who are voluntarily drawn to share in our worship and our work, be it therefore

Resolved, that we adopt the following as our *Bond of Fellowship*:—*In the freedom of the truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man.*

Resolved, That all persons sixteen years old or upwards, who are in sympathy with us in our aim and purpose herein expressed, be invited to sanction this bond of fellowship which is not to be interpreted as a test of Christian character, or as restraining mental liberty; but that its indorsement is to be considered solely as a desire to share the fellowship and work of the Church, which is organized to advance the cause of Liberal Religion in this community, and in such wider circles, as its influence may be made effective.

Resolved, That we pledge ourselves to co-operate by contributing, according as we are able, of our time, interest and means, in sustaining the enterprises, and carrying on the work of the Church.

The Communion was adopted a year ago, and two weeks ago, a "Committee on Church Ordinances" was elected, which takes the place of the usual diaconate. It consists of four persons, two men and two women. The Communion is observed on Easter Sunday and one other fitting occasion during the year. On that day new members are received by Hand of Fellowship, or, in connection with that, baptism, if desired; the Confirmation class is received, and children are christened. It is a day of special interest.

During February Mr. Rich gave a course of morning discourses on the Religion of the Poet: "Whittier, the Preacher, Poet and Singer of

Faith, Hope and Love;" "Emerson, the Poet of Essential Being;" "Tennyson—Religious Aspiration and the Immortal Hope;" "Longfellow, the Man, the People's Poet." In March he will preach in the mornings on "Sympathy as a Factor in Life and Religion," "The Ideal Element in Religion," "The Unities and Universals of Religion," and, Easter Sunday, on "Religious Aspiration." In the evenings there will be (1) a concert and address, and papers on "The Rights of Dumb Animals;" (2) a familiar talk on "What is Religion, and what is it for?" (3) "For What Does the Congregational Church Stand?" by Rev. Cyrus Richardson, D. D.; and (4) A Sunday School Easter Concert (6:30 p. m.). This address of Dr. Richardson's is one of a course of eleven, extending over four months, on the various religions and sects, given by adherents of the various faiths or natives of the countries in which they flourish, the crowning feature of which is a lecture by Prof. Toy, of Harvard, on "The Relation of Christianity to the Other Religions of the World."

The Calendar contains a list of the officers of the club and the sub organizations, and is elegantly gotten up with a beautiful cut of the church edifice on the first page. Several mottoes begin and end the pages, selected from the Bible and the utterances of the speakers at the Parliament of Religions, closing with one each from Dharmapala, and Mozoomdar. The course of Parliament lectures, we are told, has thus far been very successful, and the one on the 11th of February by Rev. James DeNormandie, on Unitarianism, was the one which drew the largest audience up to that time and was one of the finest on the subject ever given in the church. It has been printed in pamphlet form. The church is constantly making new departures, and its religious organizations and general growth and influence are most encouraging.

State Centre, Iowa.

In our little town, of nearly one thousand inhabitants, we have organized a society named the Draper Club. The membership is composed of both ladies and gentlemen who meet Friday evenings for the purpose of reading "The Intellectual Development of Europe," by John W. Draper. The members freely ask questions and discuss any thought that is suggested by the author. Different opinions are expressed, and we feel that we are starting on the path which leads to broader and more liberal views of the great questions which most interest mankind. In this club, Unitarians, Presbyterians, Quakers and Spiritualists all unite with most friendly feelings and good nature. Thus far it has been a success and the outlook is good for the future.

G. G. B.

Omaha, Neb.

Rev. Augusta J. Chapin, D. D., supplied the pulpit of the Fifth Church several Sundays in January and February. Dr. Chapin has accepted a call to the Universalist Church at Omaha, Neb.

Guthrie, O. T.

Mr. John Twamley, of this place, has issued a call for the purpose of establishing a Unitarian church here. The Rev. Mr. Rogers, of Oklahoma City, is ready to lecture for them, and give all the assistance he can without prejudice to his own work at Oklahoma.

Sterling and Rock Falls, Ill.

The liberal movement so auspiciously started by Mr. Duncan two or three years ago, was somewhat discouraged by the interruption in its services caused by his settlement at Streator. But it has recently been gathering new force and courage, and has now chosen a committee to present a place of

A CHORUS OF FAITH

AS HEARD IN

THE PARLIAMENT OF RELIGIONS.

By JENKIN LLOYD JONES,

Pastor of All-Souls Church, Chicago.

A beautiful book, the handsomest volume the Parliament has produced. It shows the essential unity of all religious faith by setting forth the best and highest thoughts expressed by

115 Representatives of the Various Religions of the World.

FORTY PAGES are given to the Opening Addresses.

THIRTY PAGES to the Farewells.

The rest of the 167 extracts, varying from half a page to seven or eight pages (Dr. Hirsch's) in length, which make up the book, are arranged under seven heads—

Harmony of the Prophets.

Unity in Ethics.

The Soul.

Holy Bibles.

Brotherhood.

The Thought of God.

The Crowning Day.

Each of these is preceded by an appropriate poetical extract. The book is carefully indexed and contains several short appendices on topics connected with the Parliament

Cloth, Gilt Top; 333 Pages; Price, \$1.25.

FOR SALE BY

UNITY PUBLISHING CO.

175 Dearborn St., CHICAGO.

UNITY LIBRARY NO. 34, JUST READY.

A Modern Love Story. Will the modern woman, the cultured woman of the future, whose intellect is disciplined and who feels no need of being vine to some oak—will such a woman marry? If she does, what will be the result? This is the problem worked out in the concrete by Harriet E. Orcutt in "A Modern Love Story." It is a book that will command attention and excite discussion. Square 16mo., 194 pages; cloth, \$1.00; paper, 50 cents, post paid. To our stockholders the cloth edition is mailed for 60 cents, the paper for 25 cents, other books in proportion. \$1.00 a month for 10 months makes you a stockholder.

Charles H. Kerr & Company, Publishers, 175 Monroe Street, Chicago.

The New Bible and Mozoomdar's Book
Its New Uses,

By JOSEPH HENRY CROOKER,

Author of "Jesus Brought Back," "Problems in American Society," Etc.

Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What changes in our attitude toward the Bible are involved; and what new and wiser uses of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.

CONTENTS.

Introduction: *The New Bible: I. Errors in the Bible; II. What the Bible Claims for Itself; III. The Bible as Authority; Appendix; Contradictions in the Gospels.*

Mr. Crooker has brought to his work much original thought, a thorough knowledge of his subject, considerable analytical skill, a fair degree of logic, and almost a mastery of the art of presentation.—*Brooklyn Standard-Union.*

He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World.*

286 Pages. Cloth, \$1.00.

FOR SALE BY

UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.

\$12.00 TO \$35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th and Main Streets, Richmond, Va.

The Oriental Christ. By PROTAP CHUNDER MOZOOMDAR. 193 pages. Cloth, \$1.25.

The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

Thirteen Chapters, viz., *The Bathing, Fast-ing, Praying, Teaching, Rebuking, Weeping, Pilgrimage, Trusting, Healing, Feasting, Part-ing, Dying, and Reigning Christ.*

The existence of this book is a phenomenon; more than a curiosity; and rich as a new, fresh and very suggestive study of the character and person of Christ.—*Christian Union.*

It is a stroke of genius. It contains a whole philosophy of Christianity. Jesus was an Oriental. He is only to be rightly interpreted by the Oriental mind. This fascinating book comes as a revelation of essential Christianity.—*The Critic.*

FOR SALE BY

UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.

WE HAVE ON HAND A FEW SETS OF

THACKERAY'S WORKS

IN 10 VOLUMES.

Cloth Bound; Well Printed; Large Type; Profusely Illustrated.

NET PRICE, \$3.00 PER SET,
WHILE THEY LAST.

ORDER EARLY. FIRST COME, FIRST SERVED.

Unity Publishing Co.,

175 Dearborn Street, CHICAGO.

E. VON HERMANN'S PHARMACY

N. E. Cor. 31st St. and INDIANA AVE.,
Telephone 8108. OPEN ALL NIGHT.

N. L. FRANK & CO. PHARMACISTS

N. E. Cor. 33d St. and Cottage Grove Ave.
TELEPHONE SOUTH 813.

COMPAGNIE GÉNÉRALE TRANSATLANTIQUE FRENCH LINE.



FASTEST LINE TO THE CONTINENT.
La Bourgogne, 9,000 tons | La Touraine, 12,000 tons
La Gascogne, 9,000 tons | La Champagne, 9,000 tons
La Bretagne, 9,000 tons | La Normandie, 7,000 tons
Steamers leave New York every Saturday and arrive at Havre-Paris in **ONE WEEK**, where convenient connections are made for all European points.

For good accommodations apply early to
MAURICE W. KOZMINSKI,
General Western Agent, 166 Randolph St., Chicago

L. Manasse, OPTICIAN.

88 MADISON ST., Tribune Bldg.

SIGHT IS PRICELESS!

Importer, Manufacturer and Dealer in
EYE GLASSES AND SPECTACLES,

Standard Opera, Field and Marine Glasses.

Microscopes, Telescopes, Barometers, Magic Lanterns, Etc.

Photo Outfits, Kodaks, Etc.

1868—CONSULT THE OLD RELIABLE.—1899

If You Want Work

that is pleasant and profitable, send us your address immediately. We teach men and women how to earn from \$5 per day to \$3,000 per year, without having had previous experience, and furnish the employment at which they can make that amount. Capital unnecessary. A trial will cost you nothing. Write to-day, and address

E. C. ALLEN & CO.,
Box 1001. Augusta, Maine.

A SPECIAL OFFER.

The Jenness Miller Monthly

A family journal devoted to physical improvement and subjects of interest in the home.

REGULAR SUBSCRIPTION PRICE HAS
BEEN \$1.00 A YEAR.But a recent reduction and special arrangement with the publishers enables us to offer this magazine and **UNITY** one year, to **NEW** subscribers, for**ONE DOLLAR.**Take advantage of your only opportunity to obtain these two journals at this reduced rate! If you are already a subscriber to **UNITY**, invite your friends to accept this offer, or obtain a new **UNITY** subscription for us and have the *Jenness Miller Monthly* sent either to your own address or that of the new subscriber. Address the**UNITY PUBLISHING COMPANY,**
175 Dearborn Street, Chicago.

One Upward Look Each Day.

POEMS OF FAITH AND HOPE.

SELECTED BY J. T. SUNDERLAND.

A Boston minister writes: "Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good."

One of our best known authors writes us: "Your collection of poems, 'One Upward Look Each Day,' is a wonderfully good collection. It is surprising that so many excellent poems can be comprised in so small a compass and offered at so small a price."

Price, Morocco, 75 cents each; Cloth, 50 cents each; Heavy embossed paper, 30 cents each.

Mailed to any address on receipt of price by **UNITY PUBLISHING COMPANY,** 175 Dearborn Street, Chicago.**INSTRUMENTS** for high grade **PHOTOGRAPHY!**
Amateur or Professional work, at moderate prices.
Address **GEORGE WALE, MARKSBORO, New Jersey.****BLESSED BE DRUDGERY.**—A sermon by W. O. Gannett; white, hand-made paper cover, 10c.
Unity Publishing Company, Chicago.

permanent church organization. Mrs. Herman Sterling is at the head of the committee, and they hope to erect in the centre of the town a building where intellectual culture and rational amusement may gather about a liberal religion—something after the idea of the Menomonee church, though much less expensive. Just at present the orthodox ministers of the place are helping the movement by a crusade against amusements.

Geneva, Ill.

Mrs. Woolley preaches on "The Obligations of the Liberal Faith," March 4th, and "Liberty and Loyalty in Religion" on the 18th. On the 11th she exchanges with Rev. J. H. Acton, of Aurora. A new choir has taken hold of the church music "with a vigor that promises good results for the future."

Kalamazoo, Mich.

Mrs. Fannie Barrier spoke three times to packed houses in Kalamazoo, recently, and succeeded in arousing a deep interest in her subjects which it is hoped will result in our all feeling a deeper interest in the colored people who live here in the midst of us. Everyone was delighted with Mrs. Williams herself and she has done us all good.

C. J. B.

The subjects for March are "The Death of Jesus" on the 4th, "The Story of the Resurrection" on the 11th, and a joint Easter Service of Congregation and Sunday-school on the 25th. Miss Bartlett preaches at St. Louis on the 18th, and delivers an address upon "The Promise of Unitarians" before the Unitarian Club of that place on the 20th.

Richland Center, Wis.

Mrs. Alice Ball Loomis has been preaching here once in two weeks for four months, and the last Sunday in February a "Unity" church was organized here, with her assistance.

A few of our good friends, who aid us with their presence and money, did not feel free to come within the imaginary line, because they were not Unitarians, and because, although they knew they needed no strait-jacket for themselves, they would like just a shoulder-brace for the minister.

Personally, I was glad of my first opportunity to join a free church, and realized that our tens would be hundreds did the churches with creeds require of lay members what they require of their ministers.

C. V. L.

Seattle, Wash.

At the sixth annual meeting of the Unitarian society the encouraging report was made that, thanks largely to the energy of the ladies, the floating debt had been wiped out and a balance left in the treasury. The society felt that the earnest work of its minister, Rev. William G. Eliot, had done much for the society, and the president proposed that it should increase his salary. He also proposed the purchase of a pipe organ. These facts indicate the healthfulness and encouraging outlook of the church.

Cincinnati, O.

During the month of March, Mr. Thayer will preach on "The Soul—Pre-existence, reincarnation or individuality"; "The Evolution of Man—Will there ever be a higher race on earth?" "The

Survival of the Fittest"; and "The Rational Future." On Easter Sunday, March 25th, the fellowship of the church will be extended to all who care to unite with it.

The Sunday School

A Graded Course of Study.

The Church at Quincy, Ill., is fortunate in having such a person as Mrs. Anna L. Parker connected with it, a lady who is known throughout the west for her long and successful Sunday-school work, especially with the younger classes. Some years ago she prepared an excellent service book for infant classes. It is called "Unity Shorter Services" and deserves a wider use than it has had. This indefatigable woman is now at work upon a Graded Course which promises to be very useful, and to meet the needs of those who prefer such a method to the single-topic system of our Six Years' Course. Mrs. Parker's Outline is also six years' long. The first year takes up the relation of the child to its home, the second, its relation to nature, and the third, its relation to its companions; while the fourth year studies the beginnings of things, the fifth, the growth of the Hebrew religion, and the sixth, the evolution of Christianity. Thus the course has three years of relations and three years of religious study.

The Quincy school has only just started upon the course, but it is pursuing it in a somewhat novel way. The pupils are all furnished with note-books; and each writes down the questions in the class and takes them home in the book to write out the answers during the week. The first half of the lesson-hour for the next Sunday is spent in a review of the preceding week's lesson by the whole school. The children are advanced from grade to grade, as in the public schools, only when they have accomplished the work that went before. This attempt to secure efficient study is doing remarkably well thus far at Quincy.

G.

A Home Sunday-school.

Word comes to us of a brave mother who lived where there was no liberal services, and who yet was determined that her boys should neither learn what they would have to unlearn, nor be without any instruction in religious matters. So she had a little Sunday-school for them in her own home. But when some of her liberal-minded neighbors heard of it, they asked to be allowed to send their children there, too. Thus her class grows, and she writes, asking for more and better material.

G.

Unity Shorter Services.

We are often asked if we have not something especially for the Infant Classes, and so we think it may be well to call attention to the new edition of this little book. It was

originally prepared some ten or twelve years ago by that well-known Sunday-school worker, Mrs. Anna L. Parker, and it has all of the beauty and charm of Mr. Blake's larger book, while it is adapted to the youngest classes of the school. There are four lessons, each occupying about two pages, with brief and simple responses two hymns and a little rhymed prayer, ending with a brief Dismissal that is the same for all. Our teachers who want something as simple as the kindergarten songs and yet a little more explicitly religious, without the orthodox implications, will find this book a valuable help. It costs fifteen cents, and only two copies would be needed, one for the leader and the other for the organist.

Another Home Sunday School.

We met a mother the other day who wanted some more of our Sunday-school matter for a Wednesday evening class she was conducting. For several years she had not allowed her daughter to go to Sunday-school because she knew only of the orthodox schools and felt they would teach so much untruth, that they would do more harm than good. But a year or two ago she happened to see some lesson paper of our *Six Years' Course* and saw at once that here was "something worth learning," as she put it. So she set apart Wednesday evening to study it with her two or three young daughters. Some other girls were added to the class, and then the boys came, too, till now her little school numbers twelve or fifteen. There are hosts of mothers in our land who cannot bear to have their children taught, as religious truth, the cruel history and crude myths of the Old Testament or the miracles and bloody theology of the New Testament, and yet who are eager to teach their daughters "something worth knowing" in regard to religion.

A "Hiron-clad" Conscience.

Here is one more Sunday-school story. This one comes from across the water, as its cockney English shows. A boy was asked by his Sunday-school teacher what conscience was. "A hinward monitor," was his answer. "And what is a monitor?" she asked. "A Hiron-clad," was the reply. Perhaps he was not so far wrong after all, for a good many consciences seem "hiron-clad."

Contributions from Schools.

Previously acknowledged: \$72.00
Chicago, Third Church: \$20.00

The Study Table

THE NEWEST BOOKS. All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

ONE DAY. A Tale of the Prairies. By Elbert Hubbard. Boston: Arena Publishing Co. 1893. Side Pocket Series, cloth, pp. 103.

ART IN THEORY. An Introduction to the Study of Comparative Aesthetics. By George Lansing Raymond, L. H. D. New York and London: G. P. Putnam's Sons. Cloth, 8vo, pp. 266, \$1.75.

THE PSYCHOLOGY OF ATTENTION. By Th. Ribot, Professor of Comparative and Experimental Psychology in the Collège de France. Authorized Translation. Second, Revised Edition, No. 5, of Religion of Science Library. Chicago: Open Court Pub. Co. Cloth, 8vo, pp. 115, 75 cts. Paper, 25 cts.

SECULARISM: ITS PROGRESS AND ITS

MORALS. By John M. Bonham. New York and London: G. P. Putnam's Sons. Cloth, 8vo, pp. 396, \$1.75.

THE PSYCHIC FACTORS OF CIVILIZATION. By Lester F. Ward, author of Dynamic Sociology. Boston: Ginn & Co., 1893. Cloth, 8vo, pp. 369.

TRUTH SEEKER LIBRARY: No. 36. *The Bible Inquirer*. Fourth ed., revised and enlarged. Paper, 12mo, pp. 561, 25 cents.

No. 37. *Woman: Four Centuries of Progress*. By Susan H. Wixon. Id., pp. 34; 10 cents. No. 37, ex. *The Giant Delusion*.

By Otto Wettstein. Id., pp. 32; 10 cents. No. 38. *Thumbscrew a Rack*. By Geo. E. Macdonald. Id., pp. 25; 10 cents.

HANNIBAL AND KATHARNA. A Drama. By J. C. Fife-Cookson. New York: G. P. Putnam's Sons. London: Kegan, Paul, French, Trübner & Co., 1893. Cloth, 12mo, pp. 192, \$1.25.

SOME BURNING QUESTIONS: An Exegetical Treatise on Christianizing of Judaism. By Rabbi L. Weiss, Columbus, O. Paper boards, 8vo, pp. 87.

THE STRIKE AT SHANE'S (10 cents. Humane Society, 19 Milk St., Boston) is rather an odd story, relating how all the animals on Shane's farm agreed to go upon a strike, to punish him for the ill-treatment they had borne at his hands. The story is interesting, but one is led to wonder whether the principle for which the book stands, i. e. "Do as you would be done by," receives its best illustration in that very human form of retaliation, namely, a "strike," especially as in the conduct of this strike several personal accidents occur and much damage is done to the farm.

With this story, published by the Humane Educational Society, comes an autobiographical sketch of the President of the Society, Geo. T. Angell (6 cents, cloth bound 20 cents, mailed 25 cents),—a sketchful of the man who has devoted most of his life to the promulgation of a better knowledge on the subject of animals and of the treatment due them at the hands of those for whom they exist. The sketch will be welcomed by the many friends of the Society.

NO HEROES. By Blanche Willis Howard. Illustrations by Jessie McDermott Walcott. Houghton, Mifflin and Company. Cloth, 12 mo., pp. 97.

The hero, in this book of no heroes, is sixteen-year-old Bob; only a bright, freckle-faced, noisy boy with an inward sense of right and wrong that did not give in though the demand came upon himself. It is not every boy—nor man—who, when suddenly put face to face with a sharp inward conflict, can steer through and pull himself out on the right side with the vigorous renunciation that Bob did. He expected to take the full consequences of his generous and hearty self-infliction, but it finally came to be only a postponement, instead of an utter loss of his dearest prospects. The author evidently believes in the happy tendency of friends and circumstances to moderate our martyrdoms, if we faithfully try to live up to the best that is within

us. While fulfilling the duty that caused the postponement, Bob earned for himself a stratum of strengthening experience. If he had ignored those inner demands, there would have remained a weak link in the chain of his character that might have been the breaking up of his future life.

The vivid, skillful touch of the author, with the variety of life she pictures, makes warm and life-like and natural the somewhat unnatural though possible situation which brings out the heroic act.

ELSIE AND OTHER POEMS. By Robert Beverly Hale. Boston: R. B. Hale & Co. Cloth, 16 mo., pp. 104. \$1.00.

THE GOLDEN ROD AND OTHER POEMS. By Anna Gardner.

Every newspaper arouses our wonder at the multitude of clever contributors—as well no doubt as wonder at the stupidity of another multitude—and the minor poets are not least in their hold upon us. The verses in these two small volumes are not precisely clever, but they are pleasant and musical and thoughtful—or, in several of Mr. Hale's poems, daintily playful.

The Reform Advocate for February 22 is a handsome anniversary number of 36 pages, containing a number of strong articles, among which those by Drs. Kohler, Gottheil and Arnold are particularly interesting to the general student of religion and society. Their subjects were "The Esenê Brotherhood," "Arabia before Muhammad," and "Progressive Religion," the two former of which require rare scholarship for their adequate treatment.

The North American Review for February is an unusually good number, though, as is quite often the case, the humble "Notes and Comments" contribute more to its value than the names and articles paraded in display type. Mr. Sanborn has a very interesting letter on the Paris Workingmen's Cafés and John E. Lest's presentation of Colorado's bright outlook

Weakness

may be inherited, or it may result from neglect and carelessness. Thin, weak, "run down" persons need

Scott's Emulsion

the Cream of Cod-liver Oil and the most nourishing food known to science. It is palatable and more effective than plain oil. Physicians, the world over, endorse it.

Don't be deceived by Substitutes! Prepared by Scott & Bowne, N. Y. All Druggists.

For Stomach

Bowel,
Liver Complaints, and
Headache, use

AYER'S

CATHARTIC PILLS

They are purely
vegetable, sugar-coated,
speedily dissolved,
and easy to take.

Every dose

Effective

Applied Religion.

—BY—

JENKIN LLOYD JONES.

I. A New Help for the Drunkard.

A Study of the Keeley Cure.

This is a practical talk on intemperance, its results and its possible cure.

II. Tobacco. The Second Intoxicant.

One gentleman writes: "Since reading your sermon on Tobacco I have stopped the use of the weed, although I have used it many years."

III. No Sex in Crime.

"The right word in the right place," says a woman.

IV. Not Institutions, but Homes.

This sermon answers the question "What shall we do with dependent children?"

Ten cents each. In lots of fifty or more at the rate of \$5.00 per hundred. Address UNITY PUBLISHING CO., 175 Dearborn Street, Chicago, Ill.

THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES and PEALS in the World. Purest Bell Metal, (Copper and Tin.) Send for Price and Catalogue. MORGAN BELL FOUNDRY, BALTIMORE, MD.



Prize Story Books

which combine, in a high degree, pure sentiment with pleasing incidents and descriptions, and are sure to entertain and improve the juvenile reader.

Watchwords for Little Soldiers; Or, Stories on Bible Texts. By Sarah Haven Foster.

Little Splendid's Vacation.

By Clara W. T. Fry.

Forest Mills;

A Peep at Child-Life from Within. By Louise M. Thurston.

Father Gabrielle's Fairy.

By Mary C. Peckham.

Stories for Eva.

By Anna E. Appleton.

Faithful to the Light.

By Mrs. Ednah D. Cheney.

Any of the above will be promptly mailed, postpaid, upon receipt of 80 cents per copy. Address

UNITY PUBLISHING COMPANY,
175 Dearborn St., Chicago.

is extremely "important if true." Mr. Woodman's protest against friendly receiverships is timely and well put. Henry George's strong plea for justice in place of charity, under the title "How to Help the Unemployed," should be widely read, though it must be confessed that his remedy is not sufficiently developed in this article to be convincing to those not already somewhat familiar with the idea. The Brazilian minister's article on the situation in his country is interesting, though of course it presents but one side. Sir John Lubbock's article on "Income Tax in England" is worth reading, and Dr. Parkhurst and Mr. Goff write of needed municipal reforms.

THE *Freethinkers' Magazine* for March is a Prof. Tyndall Memorial Number. It contains articles on the late Prof. John Tyndall from Prof. Huxley, George Jacob Holyoake, Moncure D. Conway, and Charles Watts, of England; Elizabeth Cady Stanton, Parker Pillsbury, Prof. C. de B. Mills, Prof. A. L. Rawson, T. B. Wakeman, and B. F. Underwood, of this country. Price, 20 cents. Address, *Freethinkers' Magazine*, Buffalo, N. Y.

For Wakefulness

Use Horsford's Acid Phosphate.

DR. C. R. DAKE, Belleville, Ill., says: "I have found it, and it alone, to produce sweet and natural sleep in cases of wakefulness caused by overwork of the brain, which so often occurs in active professional and business men."

A colonel, commanding a British regiment in India, requested a drill-sergeant to ascertain the religious views of some new recruits. The latter were paraded, and the sergeant cried out: "Fall in. Church of England men to the right; Roman Catholic men to the left; all fancy religions to the rear."—*Exchange*.

"What do you think of your new minister?" And Sandy, scratching his pow, answered: "I dinna think muckle o' him. Six days he's eenvisible, and the seventh day eencomprehensible."—*Exchange*.

A little girl met a little boy in the street crying. "What are you crying for, Edward?" she said. "Cause my mamma is gone to heaven," sobbed the little fellow. "Oh, don't cry, Edward" she said, "perhaps she hasn't."—*Exchange*.

PETER HENDERSON & CO., 35-37 Cortlandt Street, New York.—Manual of Everything for the Garden. The present is perhaps the handsomest catalogue ever sent out by this well known firm. The book comprises over 160 pages. Several colored plates are dispersed throughout the contents and embrace those of the firm's New Pink Plume Celery, Sweet Peas, Nasturtiums, and sweet-scented Pansies, six gorgeous Poppies, Petunias, Giants of California, and Henderson's Superb Hollyhocks. There are also views of the firm's exhibits at the World's Fair. The Manual contains much information, horticultural and otherwise. Send for a copy of the catalogue; it is mailed to customers free, and to new applicants for 20 cents, which amount is deducted from first order.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

UNITY WILL BE GLAD TO PUBLISH, IN THIS COLUMN, SUNDAY ANNOUNCEMENTS, OR ANY OTHER NOTICE OF ACTIVITIES IN CONNECTION WITH ANY OF THESE SOCIETIES, FREE OF CHARGE. COPY MUST BE SENT TO UNITY OFFICE NO LATER THAN WEDNESDAY MORNING OF EACH WEEK.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 30 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. M. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johnnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

SINAI TEMPLE: Dr. E. G. Hirsch will deliver a discourse on "Paul, the Apostle of Heathen Judaism or Christianity," on Sunday morning, at 10:30 o'clock.

SOCIETY FOR ETHICAL CULTURE: Mr. M. M. Mangasarian will lecture at the Grand Opera House, Sunday, at 11 a. m., on "Joan of Arc, or The Ethics of Enthusiasm."

THE ETHICAL SCHOOL will meet at 10 o'clock at 309 Masonic Temple.

A Pound of Facts

is worth oceans of theories. More infants are successfully raised on the Eagle Brand Condensed Milk than upon any other food. They are liable to less sickness than others. The Eagle Brand is therefore the best infant food.

Organ Music and Voluntaries.

Select List mailed free. E. B. Guild, Topeka, Kansas.

E. PARDRIDGE'S

MAIN STORE,

112, 114 & 116 STATE ST.

ADVERTISING properly conducted should be a guide and help to purchasers. It is our policy to state the facts exactly as they are without exaggeration, and we guarantee everything to be as advertised.



MILLINERY.

As this is our first season in the Millinery line we have no old stock—everything the very latest.

A Beautifully-Designed Fancy Straw Turban, worth \$3.00, for..... **\$1.39**

A Handsome Large Plaque, like cut, worth \$4.00, for.... **\$1.98**

An Elegantly-Trimmed Large Black Straw Hat, worth \$5.00, for..... **\$2.98**

Long Stem Imported Violets, worth 10c doz..... **4c**

A Full Line of Children's Caps and Hats, worth 50c, for..... **19c**

CLOAKS.

100 Ladies' New Short Jackets, Pearl Buttons, large sleeves, worth \$5.00, for..... **\$2.98**

150 Clay Diagonal Jackets, latest cut, in all sizes, blue and black, worth \$8.50, for. **\$5.00**

200 Ladies' Capes, accordion pleated collar, worth \$5.00 for **\$2.98**

200 Children's Reefers, in blue, brown, tan, and red, military buttons, all sizes, worth \$2.50, for.... **\$1.25**

100 dozen Ladies' China Silk Waists, very large sleeves, worth \$4.00, for..... **\$2.98**

CALICOES, Slightly Damaged, worth from 5 to 7c..... **2c**

LINING CAMBRIC, Slightly Damaged, worth 5c..... **2c**

SILKSIAS AND PERCALINE, Damaged, worth from 7 to 10c..... **1 1/2c**

SILKS.

428 pieces Printed Japanese Silk, 22 inches wide, good value at 50c yard, for..... **25c**

367 pieces Imported Printed India Silks, 24 inches wide, good value at \$1.00 yard, for..... **69c**

287 pieces Novelty Silk, latest Parisian designs, in 22 patterns and colorings, regular price \$1.00 yard, for..... **59c**

419 pieces Figured India Silk, 33 inches wide, never sold less than \$1.00 yard, for..... **59c**

DRESS GOODS.

Spring Novelties, elegant designs in Brocades, small figures and changeable effect, worth 50c yard, for..... **25c**

All-Wool Heather, mixtures, pinhead checks and stripes, worth 59c to 75c yard, for..... **35c**

46-in. French Serges, Diagonals, Broche, De Lyons & Wicker Weaves, worth 85c to \$1.25 yard, for..... **49c**

Wool Challies, newest designs..... From 25c to **50c yd**

Owning our store, buying and selling for cash, and using small advertisements, enables us to sell cheaper than any other house in the city.

E. PARDRIDGE'S MAIN STORE,

112, 114 & 116 STATE STREET.